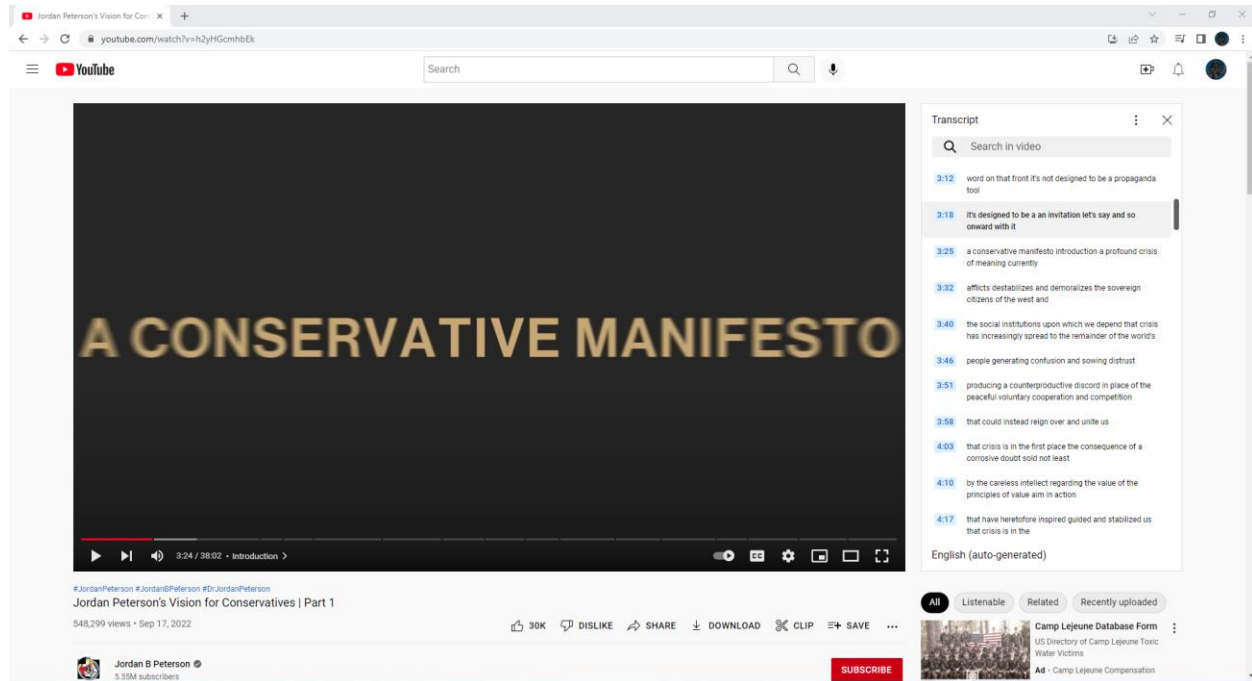


Jordan Peterson's Vision for Conservatives | Part 1

(2022/09/17)



<https://www.youtube.com/watch?v=h2yHGcmhbEk>

Western conservative virtues have been the subject of corrosion, degradation and, in some cases, total reversal of understanding. As the culture war rages, Dr. Jordan B Peterson has taken it upon himself to break down these virtues. He explores their meaning and importance in the modern world, allowing for a hopeful look to the future should more of us try to learn from and follow a Conservative Manifesto.

Chapters:

(0:00) Preface

(3:24) Introduction

(8:27) Humility

(9:30) Liberty

(10:51) Autonomy

(14:05) Truth

(16:53) Agency

(18:52) Identity
(20:44) Merit
(22:18) Responsibility
(24:55) Community
(27:02) Stewardship
(29:36) Justice
(31:03) Tradition
(33:26) Unity
(35:41) Conclusion

Transcript: (auto generated)

0:00

hello everyone i'm going to read to you today something i've been working on well for many

0:07

decades i would say really but more intensely and specifically in the last four months i've reviewed it with a

0:14

lot of people around the world i it's called a conservative manifesto and

0:19

it's an attempt to begin the process of outlining a positive vision for the future on the

0:27

center right and classic liberal front i decided to entitle it a conservative

0:34

manifesto i played with the title something approximating a manifesto of canonical western virtues

0:41

but i felt that was a weaker title and i also felt that it was time to

0:46

make a statement on the metaphysical level let's say

0:51

on the center conservative side conservatives are very concerned with

0:56

tradition and community and responsibility and those are all

1:01

virtues and values that have been under tremendous pressure in recent years and

1:07

so after reviewing both documents because i wrote two versions

1:13

one on the canonical western value side i decided that the conservative manifesto

1:19

title and conceptualization was stronger now as i said i'm trying to outline a

1:24

positive vision for the future and this is a very difficult thing to do and this is a test case i suppose to see how

1:30

people respond because i would like people to respond well i would like to outline a vision that's very enticing to

1:36

people that wouldn't require compulsion to implement that would get people on board voluntarily and so anyways this is

1:44

a metaphysical inquiry and so what might that mean you can think about levels of profundity at the

1:52

base the most profound ideas are theological for better or worse by definition because they deal with what's

1:58

eternal and sacred on top of that is a metaphysical foundation and that's where philosophy

2:04

lies and then out of that emerges such things as normative communication and social policy

2:10

and normative discourse and so this is a long ways down the hierarchy towards the foundation but it's time for a

2:17

discussion of foundational principles part of the culture war that's raging around us is in fact an argument

2:24

about cultural fundamentals and so well i'm going to read this now it's

2:30

long and it's difficult and i have to read it because it's pushing the limits of my cognitive ability and i had to

2:36

write it i can't do it spontaneously it's too complex and so i

2:41

hope you'll bear with me and you'll find it useful i suspect it will require

2:46

several listenings for people who are really committed to it and you can choose to be committed to it

2:53

or not as you see fit so i'm going to launch into it and it's titled as i said

2:59

a conservative manifesto uh that's a play a bit on the communist manifesto

3:05

this is a conservative manifesto so i suppose one among many and i don't imagine it'll be the last

3:12

word on that front it's not designed to be a propaganda tool

3:18

it's designed to be a an invitation let's say and so onward with it

3:25

a conservative manifesto introduction a profound crisis of meaning currently

3:32

afflicts destabilizes and demoralizes the sovereign citizens of the west and

3:40

the social institutions upon which we depend that crisis has increasingly spread to the remainder of the world's

3:46

people generating confusion and sowing distrust

3:51

producing a counterproductive discord in place of the peaceful voluntary cooperation and competition

3:58

that could instead reign over and unite us

4:03

that crisis is in the first place the consequence of a corrosive doubt sold not least

4:10

by the careless intellect regarding the value of the principles of value aim in action

4:17

that have heretofore inspired guided and stabilized us that crisis is in the

4:22

second place the consequence of the historically unprecedented realization of our

4:28

ignorance about the ultimate source nature and reality of those principles and our

4:34

resultant inability to formulate and communicate a clear moral justification

4:39

for their existence that crisis is in the third place the consequence of the presumptuous

4:46

premature and finally narrowly self-serving insistence arising

4:51

from that doubt and ignorance that nothing but the will to power the willingness and desire to dominate and

4:58

exploit motivates all individual perceptions and actions and gives rise to and maintains

5:05

all social institutions that crisis is finally

5:11

use of the frustration and resentment that necessarily arises

5:17

when doubt ignorance and intellectual pride combine

5:22

to demonize divide and exploit to insist upon an impossible and final conceptual

5:28

certitude and to demand recognition of a false and unearned moral virtue

5:35

that crisis itself in the idolatrous battles simultaneously petty and terrible

5:43

that currently divide our world in the disputes about identity that lead astray

5:49

and render hopeless in the stoking of suspicion between men and women in the insistence that enmity

5:56

must divide black brown and white in the subjugation of the education that

6:01

should enlighten to the ideologies that possess in the cycle of accusation

6:07

that threatens the trust upon which peace and prosperity necessarily depends

6:12

and in the panicked anti-human apocalyptic doom saying

6:20

that undermines the spirit of our sons and daughters what can those of us who attempt to

6:26

abide by and manifest a courageous faith in the traditional values of our past offer

6:32

in such times not the thoughtless and instrumental appeal

6:37

to cynicism and bitterness associated with the insistence that our social and political institutions are fundamentally

6:44

unreliable corrupt and untrustworthy not the harsh and condemnatory exhortation

6:51

or demand to accept and uphold a moral code noteworthy only for its joylessness

6:56

sterility and tendency to forbid and damn instead

7:03

the confident and forthright transmission of the abandoned eternal verities

7:10

to all of those who currently wander thirst and starve in their absence

7:17

what are the values of paramount importance to the conservative temperament

7:23

currently crying out for rediscovery reconsideration

7:28

and discussion an inevitably incomplete but crucially

7:33

necessary list might include humility

7:39

liberty autonomy truth agency

7:46

identity merit responsibility tradition

7:52

community stewardship justice

7:59

and unity to that list might be profitably appended a set of

8:05

propositions about the true nature and source of absolute privation the inevitability of

8:12

economic inequality and the practical realities of the individual competence

8:19

upon which psychological integrity and social contract equally and mutually depend

8:28

humility humility is the opposite of the prideful

8:34

authoritarian arrogance that insists upon the possession of comprehensive and final

8:40

skill and knowledge to revere humility is to accept the insufficiency of

8:47

current presumption to acknowledge the value of attending to what is not yet known to listen to

8:56

value and attempt to truly understand the opinions of others no matter how ill-formed

9:02

to strive to gain further knowledge and to convince and invite instead of

9:08

insisting and compelling humility is therefore a fundamental

9:14

precondition for learning for the revivifying meaningful engagement that learning produces

9:20

and for the maintenance and renovation of what has already been validly learned

9:25

established and universally valued

9:31

liberty liberty is valuable not because it enables the hedonism that heedlessly

9:38

sacrifices the future and the community to the narrowly conceptualized present

9:44

and the impulsive needs and wants of the individual liberty is valuable because it allows

9:50

all free and unique people the opportunity to best confront

9:55

the potential of the future to engage in the voluntary productive reciprocal interactions that make

10:01

peaceful mutually sustaining social life possible

10:06

to speak the truth that redeems and renews and to adopt the responsibility

10:12

of citizenship and ethical endeavor liberty enables people to think

10:19

authentically and without arbitrary constraints privately and publicly liberty allows

10:26

people to employ that unconstrained authentic thought to imagine a diverse set of possibilities

10:32

to singly and jointly assess criticize prioritize and improve them

10:40

and to choose from those diverse criticized and improved possibilities the most evidently valuable compelling

10:47

path forward autonomy

10:54

the emergent problems that constantly beset us and simultaneously offer new opportunities

11:00

can only be addressed by the continual provision of equally unpredictable and

11:06

variable sets of solutions such provision is best insured

11:12

by valuing and encouraging development of the widest possible range of productive activities and enterprises

11:20

from which variation might be drawn the most appropriate solutions

11:26

autonomous citizens can bring the individual differences of their temperament experience and skill

11:33

to bear on the problem of adaptation itself autonomous people and institutions as

11:41

widely distributed as possible are free to vary in their response

11:46

to the particularized demands of their local environments from that variant pool

11:53

all individuals free to communicate and assess can derive the solutions most apt

12:01

and efficiently match to their current situations and problems widely distributed autonomous local

12:07

activities allow for the establishment of resilient large-scale unified systems

12:14

optimally resistant to the rapid and dangerous spread of any given unpredictable emergent problem

12:21

optimally able to respond with timely and particularized solutions

12:27

the principle of autonomy therefore enables abundant provision in relation to the necessities and

12:34

luxuries of life maximal choice regarding the manner in which that provision will occur

12:40

and diverse opportunities for meaningful sustaining engagement

12:46

in the voluntary productive and sustainable private and social endeavors that best produce abundance

12:54

and choice free markets best fulfill the need for

13:00

autonomy local activity and wide distribution their superiority to all other known and

13:09

likely possible systems given that fulfillment should be unapologetically recognized

13:16

and promoted by those dedicated to the canonical values of the west no

13:22

other systems allow for the crucial and ever-changing decisions about what is currently valuable to be made

13:29

by the uncompelled choice and voluntary endeavor of the widest possible number of people no other systems allow

13:36

for the sampling and aggregation of the myriad of widely varying and particularized thoughts and decisions

13:42

constituted by that free choice and voluntary endeavor

13:48

no other system therefore does or apparently can operate

13:54

in the manner that makes continued adaptation to the unpredictable horizon of the future

14:00

both possible and desirable

14:05

truth the future genuinely and unpredictably differs

14:12

from the past in consequence a continual array of complex and unforeseen problems present

14:19

themselves before us demanding redress

14:24

a diverse honest and freely exchanged range of thoughts pertaining to those

14:30

problems is the eternal precondition for the possibility of solution itself

14:36

as well as for its dissemination there are many valid productive and attractive ways of looking at and acting

14:42

in the world and a variety of perspectives is simultaneously necessary

14:48

strategically appropriate and inevitable it is also forever the case however that

14:55

discipline striving in a single direction fortifies

15:00

and unifies that an ethic capable of uniting diverse citizens in trust and peace

15:07

is necessary and desirable and the truth itself is never to be

15:12

finally found in a particular set of facts or body of knowledge

15:18

the genuine striving forward ethically instead is the very embodiment of truth

15:25

and therefore the most valid manifestation of truth itself

15:31

the humble attempt to advance ourselves and others through discourse as a consequence of listening and spontaneous

15:38

response is instead the very embodiment of truth

15:45

the willingness to reach in good faith across the divides of race sex economic class and political temperament is

15:52

instead the very embodiment of truth the divisive insistence

15:59

on the absolute relativity of truth can be combated not least with the

16:04

realization that truth is a process not a state the realization finally that the

16:11

adventure of life is to be found precisely in pursuit of

16:16

the truth constitutes the only real antidote to the corrosive nihilism that justifies

16:23

deception hopelessness cynicism and abdication of responsibility

16:31

the most fundamental freedoms upon which virtuous states and polities depend freedom of speech and thought foremost

16:38

above them exist not for the impulsive gratification of

16:44

momentary pleasures but so that the truth that redeems

16:49

find its living expression agency

16:56

the insistence that we are almost appropriately conceptualized at the level of the group

17:01

whether by sexual preference race gender political belief or ethnicity

17:08

provides the counter opportunity for conservatives to re-establish and reinforce the bedrock notion and

17:15

principle of the sovereignty of the individual which attributes to each person

17:23

the capacity to advance and progress in the face of uncertainty malevolence

17:31

and adversity those with truly canonical western views can as

17:37

well oppose the demoralizing notions of the essential corruption of all human

17:44

activity and its putative basis in nothing but oppression and compulsion

17:50

with the knowledge that the desire to strive forward is in its essential form

17:55

a manifestation of the spirit of voluntary cooperation the desire for productive reciprocal

18:02

social interaction and the reality of genuine good will

18:08

the ambition that overcomes privation and penury the urge to adventure toward greatness

18:14

the desire to marry the wish to have a family the willingness to shoulder responsibility all this

18:21

is truly and genuinely admirable and worthy of recognition and reward all

18:27

this constitutes the basis of any truly stable and desirable state psychological and social alike

18:34

with attendant duties voluntarily undertaken and attendant rewards

18:40

validly earned and distributed all this is furthermore

18:46

the most reliable basis for any true sustainability

18:52

identity a sophisticated and adaptive identity is

18:58

in no wise established through the mere insistence that a felt sense of subjective feeling must

19:05

dominate and prevail identity is instead the result of continual and iterated communication

19:12

cooperation and competition between parents and children husbands and wives

19:18

friends colleagues subordinates superiors and the present and future selves

19:26

of sovereign individuals identity is therefore and must remain a

19:31

carefully and justly negotiated agreement between the individual and society at every level of that society

19:39

conservatives can therefore offer a revitalized conception of sovereign citizenship

19:46

as the most meaningful and significant form of identity the sovereign citizenship that makes

19:52

each person a credit to themselves a reliable partner in marriage a caring

20:00

judicious and discriminating parent a trustworthy and competent partner in

20:06

enterprise an active participant in local and distal civic institutions

20:11

and an informed enlightened and ethical political actor and voter

20:17

this is all predicated upon conceptualizing and articulating the need for a shift in the western individual's

20:24

moral outlook away from the narrowly hedonistic blandishments of endless

20:30

rights and externally bestowed privileges and toward the constructive rewards

20:36

attendant upon a mature sacrifice duty responsibility

20:41

and reciprocity merit

20:47

individuals vary widely in their abilities across the entire range of human endeavor

20:52

a small number of highly productive people operating within all domains of human creative endeavor account

21:00

for most of the production and progress a direct relationship therefore obtains

21:06

between the recognition and promotion of excellence and the ability for societies to

21:12

ameliorate absolute privation to generate and disseminate creative solutions to new and unexpected problems

21:19

to provide opportunity for individual and social flourishing and advancement and to justly and effectively reward

21:26

those endeavoring to be productive successful and generous the tight causal

21:32

connection between merit and consequence means that pure merit can be defined

21:39

objectively by the ability to undertake the work and build the social networks

21:45

associated with goals valued by the free choice of actors in the free marketplaces of friendship community

21:52

association consumer choice employment opportunity and political decision

21:59

such merit has been validly however partially and

22:06

imperfectly and must remain the fundamental principle governing

22:11

selection placement and advancement in our social institutions

22:18

responsibility every individual requires a purpose

22:24

to offset the tragedy of life every person needs something of true

22:30

value to set against the anxiety frustration disappointment grief and pain

22:38

of mortal existence that purpose is not to be found in the cynicism that too easily replaces an

22:46

initial naivety or in a short-sighted narrow and reactive

22:52

hedonism but in the establishment of the stable reliable

22:58

truthful and productive intimate relationships friendships apprenticeships civic bonds political

23:05

duties philosophical commitments and religious habits and practices

23:12

in the absence of the structure and direction produced by such bonds and activities

23:18

the tragedy of life looms unacceptably large individuals subjected to suffering in

23:25

the absence of an orientation towards meaning and responsibility becomes cynical unstable hopeless

23:33

and alienated then resentful vengeful and dangerous

23:41

conservatives can offer personal responsibility the committed social bonds of marriage

23:48

family and job and true civic engagement as valid and reliable antidotes to the

23:54

nihilism of unearned cynicism the temptation of narrow short-term pleasure

23:59

and the demoralizing consequences of faithless hopelessness

24:05

such advocates can remind us all that sacrifice

24:11

the willingness to forestall the gratifications of the immediate moment the willingness to engage in difficult

24:17

endeavors in the present to build something worthwhile for the future the moral obligation to withstand the trials

24:23

of immediate timely disagreement and conflict to ensure a lasting peace

24:29

is a laudable necessary and ultimately redeeming activity

24:35

such advocates can finally define a pathway through the pitfalls of guilt

24:41

offering atonement through responsibility as the proper response to the inevitably

24:49

unequal distribution of talents and privileges

24:55

community the west has rightly emphasized the value of the individual drawing on

25:02

traditions derived from rome athens and jerusalem the admirably liberal west

25:09

has properly and usefully articulated a doctrine of individual rights grounded in natural law in consequence

25:17

and that has led to an era of freedom unparalleled in its productivity generosity and universality

25:26

but the highest ideal to which an individual might aspire

25:31

cannot be grounded in an atomistic individualism or predicated on the assumption that the

25:38

highest manifestation of human striving be akin to an isolated

25:44

self-actualization conservatives can rightly insist

25:52

the highest must serve the lowest communally in the truly religious sense can rightly observe that we find our

25:58

very sanity in relationship to community

26:03

conservatives can note that sanity itself both personal and social

26:09

is something continually and inescapably negotiated that there can simply not be the

26:15

happiness or the pursuit thereof at the individual level in the absence of the optimally

26:21

functioning social surround a purely individual ethos is shallow

26:27

unsustainable unworthy and fragile what do we do when our happiness

26:32

vanishes a purely individual ethos fails to provide the orientation crucial

26:40

for the upward striving that constitutes hope the integrity necessary to resist

26:46

temptation the antidote to the dangerous and narcissistic expansion of ego and

26:51

presumption or the bounds of love that support us

26:56

through tribulation trial and tragedy

27:02

[Music] stewardship those who uphold the conservative ethos

27:09

can offer responsible stewardship as the appropriate response

27:15

to the necessity of maintaining harmony in our relationship with the natural world upon which our lives ultimately

27:21

depend this is an extension of the proper canonical response

27:27

to the treasures of the historical past that which is valuable

27:33

should be recognized valued maintained guarded and passed on down the generational

27:39

chain the scope of human activities has expanded in recent decades

27:46

to a scale that makes of those activities a genuine planetary force this presents us with real dangers as

27:54

well as unparalleled opportunities panicked apocalyptic thinking

28:00

in relation to the former demoralizes

28:06

invites a careless and self-serving demonization and derogation

28:11

and justifies the kind of impulsive in cautious reactive global response

28:18

that can easily produce unforeseen problems of the same magnitude or greater than the original problem

28:28

thoughtful stewards of the natural world governed by the doctrines intrinsic to

28:33

the western canon can as an alternative recognize the particulars of the

28:39

problems characterizing the relationship between our industrial culture and the natural world can confidently note

28:48

the fact that the human ingenuity most effectively manifested in free societies

28:53

has and might endlessly and ever more efficiently continue to ameliorate

28:59

poverty and rectify excessive inequality can encourage conceptualization of the

29:05

human population and its constituent individuals as a net good in the planetary context

29:13

can deliver to young people first and foremost the message that people of faith courage and good will

29:19

can manage the very real problems that confront us and make the future not the apocalypse

29:24

that is always threatening but the eternally productive and abundant garden

29:30

that we may all tend and inhabit

29:36

justice every individual who strives upward in

29:42

the optimal and socially beneficial manner deserves and must be granted the

29:47

benefits attendant upon the consequences of that striving this is the judicious and discerning

29:53

recognition rewarding and reinforcement of productive and generous ability this is the justice that fosters and

30:00

maintains that productive generosity at the individual and the social level this

30:05

is the justice that applies discriminating attention to the endeavors and utterances of past and

30:12

present and enables constant separation of wheat from chaff

30:18

this is the justice that has in the past and must continue to be in the future

30:24

the irreplaceable necessary and corrective compliment

30:29

to what would otherwise be the in cautious too forgiving

30:35

and infantilizing universal compassion that too easily masquerades and demands recognition

30:43

as moral virtue itself conservatives can rightly insist it is this true and comprehensive

30:50

justice grounded in the irreplaceable traditions of our forebears that has been and must

30:57

continue to be both available and applied equally to all citizens regardless of birth or circumstances

31:05

tradition conservatives must state with courageous faith and confidence

31:12

the fundamental institutions of the west are solid philosophically and practically

31:19

the idea that each individual is equal before the law and of divine intrinsic

31:24

worth is inextricably associated with the presumption of the sovereign citizen

31:30

as well as the associated insistence that the stability of the state

31:35

rests upon the careful and truthful judgment of that citizen

31:42

the idea that honest and untrammelled discourse among men and women of goodwill constitutes the eternal pathway

31:49

to the truth that refreshes and redeems is a realization whose profundity of conceptualization and reliability and

31:56

application is unparalleled in human history the parliaments congresses and senates where

32:03

those of us in the west transform the inarticulate but reliable and trustworthy sentiments and desires of

32:10

the people into the articulated body of laws we all abide by are

32:15

fundamentally good and functional but require the wise trust and act of engagement

32:21

that conservatives would do well to embody and promote

32:27

marriage not sexual satisfaction is the most appropriate goal for love

32:33

children and adults flourish in stable two-parent families the broader

32:39

community is best served by stable marriage and family the needs of those in absolute poverty

32:45

are best served by an uncorrupted and genuinely cooperative and competitive free market economy

32:52

the very real problem of inequality is best solved by a commendable combination of productivity and

32:59

generosity within the framework that such structured systems provide

33:06

all of this nests within the overarching framework of the abrahamic canon bequeathed to us

33:13

by our forebears and should be presented in a spirit of gratitude and humility

33:20

as an inextricable part and parcel of that inheritance

33:27

unity a house divided against itself

33:32

cannot stand respect for individual sovereignty appreciation for the intact family

33:39

responsible engagement in civic institutions gratitude for the traditions that bind us and protect us

33:45

from chaos and courageous trust in the essential good will of others

33:51

means unity in both appearance and reality conservatives at their best are

33:57

characterized by profound appreciation for the necessity of such unity

34:02

apprehending it properly as the basis for the peaceful cooperation and competition that made

34:08

makes and keeps us strong in the face of both adversity and enmity

34:16

such unity also provides for the psychological and social predictability and structure

34:22

that keeps the destabilizing terror of uncertainty at bay as well as for the shared communal purpose that provides

34:28

the very framework for individual hope the notion that no such unity is

34:35

possible or that it is always purchased through the use of self-interested power

34:40

and compulsion means only in the first case

34:46

that disunity and the chaos that accompanies it is inevitable and in the second

34:53

that a profound misunderstanding is in place regarding the causal relationship

34:59

between true stability and productive peace and the principles of free choice voluntary association reciprocal

35:07

exchange mature capacity to forestall gratification and responsible action

35:15

the acceptance of these twin presumptions dooms their holder to a counterproductive and destabilizing

35:22

anxiety and aimless hopelessness and a consequent bitter cynicism

35:27

and with no conceptual or practical alternative to the personal wielding

35:33

of arbitrary force this is a recipe for personal doom and social catastrophe

35:42

conclusion the blind and instrumental insistence

35:49

the truth is an illusion and that nothing but power truly rules

35:55

has left virtually everything of true and enduring use as a guide to purpose and a bulwark against despair

36:03

abandoned on the wayside the demoralized people of the west

36:09

and indeed in the rest of the world are therefore crying out for the restoration of the abdicated

36:16

values of individual sovereignty and responsible genuine social service

36:21

and purpose whose acceptance and embodiment make our free societies possible

36:28

productive admirable generative and stable

36:34

conservatives who abide by the dictates of the eternal western canon have the opportunity

36:41

beckoning in front of them to once again make the case that the principles upon which we

36:47

operate the virtues in which we believe and the freedom we have been divinely

36:53

granted truly and eternally constitute the basis for the life more abundant which people

36:59

of good faith desire and which we have every ability to establish and maintain

37:10

thank you all for watching and listening i genuinely hope that you find the vision

37:16

that is beginning to be elaborated in this document compelling and engaging

37:22

i'm going to add to it two appendices which i'll tape separately we'll call

37:27

them a conservative manifesto colon appendices which detail out

37:33

two additional topics one related to poverty and inequality and their nature

37:39

and amelioration and the second dealing with the precise nature of the relationship

37:45

between personal responsibility and meaningful engagement and so

37:50

if you appreciated this first manifesto then give some consideration

37:56

to also attending to the appendices thanks again for your time and attention

Description Section:

Dr. Peterson's extensive catalog is available now on DailyWire+: <https://utm.io/ueSXh>

Western conservative virtues have been the subject of corrosion, degradation and, in some cases, total reversal of understanding. As the culture war rages, Dr Jordan B Peterson has taken it upon himself to break down these virtues. He explores their meaning and importance in the modern world, allowing for a hopeful look to the future should more of us try to learn from and follow a Conservative Manifesto.

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